



## Role of Basti in Medoroga w.s.r.to Obesity

DR. RITU WADHWA<sup>1\*</sup>, DR. D.M. Padavi<sup>2</sup>,

<sup>1</sup>M.D. Kayachikitsa, professor & HOD Panchkarma,

<sup>2</sup>M.D. Kayachikitsa, professor & HOD Kayachikitsa, D.Y. Patil deemed to be University School of Ayurveda, Nerul, Navi Mumbai.

**\*Corresponding Author:** DR. RITU WADHWA, professor. Panchkarma, D.Y. Patil School Of Ayurveda, Nerul, Navi Mumbai.

**Abstract:** Basti is one of the most important Panchakarma used in the treatment of various disorders. It is a method of administering the medicine in the form of Kwatha or Sneha in the body through anal region or urinary or vaginal route. Basti in which Sneha is used for administration is known as Anuvasana Basti and kwath Pradhan basti is known as Niruha Basti.

Ancient Ayurvedic Samhitas have elaborated the concept of Basti which can be used in the management of Medo roga. Basti (Medicated Enema) is one of the five processes explained in Panchakarma; if we use it in different drugs combinations with medohara and lekhaniya property, it reduces Meda Vriddhi (excessive fat). Sthoulya is one among the major diseases that falls under the category of santarpanotha vyadhies. This condition can lead to the association of many other disorders in its course. Hence, it gains high significance from the medical point of view.

To overcome the seriousness of the disease it is decided to review the role of basti which has role in samprativighatan (breakdown the pathogenesis of disease). A drug that is administered rectally will, in general (depending on the drug) have a faster onset, higher bioavailability, shorter peak, and shorter duration than the oral route. Acharaya Charak has said in sutra sthan ruksha tikshna basti and udavartan is beneficial for the mangement of medoroga (Atisthul ).

**Keywords:** Medoroga, Basti, Srotorodha, Sanshodhana Karma, Niruha Basti.

### 1. INTRODUCTION

Basti is best treatment modality among five Sanshodhana Karma under Panchkarma, for vitiated Vata related disorders, it performs various other functions with different drugs combinations like santarpan, Dosha nirharana, Lekhana etc. can be used in different diseases like Piccha Basti in Grahani, Vaitarana Basti in Ama related conditions, Lekhana Basti in Sthoulya etc. Basti Chikitsa is said to be Ardha Chikitsa by Acharya Charak & Vagbhatta.<sup>[1]</sup> Charak has described Basti as the therapy which while moving in the umbilical region, lumbar region, sides of the chest and pelvic region churns up the stool including all the other morbid matter located there, and appropriately eliminates them with ease after nourishing the body is called 'Basti'.<sup>[2]</sup> According to Acharya Charaka, Achintya Prabhava of Basti, is by virtue of its Prabhava, it pulls out all the vitiated Doshas even from the head to the Pakvashaya, as the sun evaporates water from the earth's surface (Niruha Basti). Basti, by its Ushna and Tikshna Guna, eliminates vitiated Doshas in the body, together with Basti Dravya, Mala, and Apana Vayu.<sup>[3]</sup> Basti cleanses Ama and corrects Srotorodha, repairs gastro-intestinal glands, and improves digestion and absorption of digested dietary stuff. When taken through the rectum, Basti Drava reaches the levels of Nabhi,<sup>[4]</sup> Kati, Parshva, and UdaraPradesha and remains in Pakvashaya, Shroni, and Nabhi, eliminating Dosha by dissolving them in Purisha.<sup>[5]</sup> The morbid humours are expelled out of the body from the Rectal route during this procedure medicines included in Basti has lekhana (Scraping), medohar (fat reducing property), Vata kapha hara property.

In Ayurveda, Medoroga is considered as excess fat deposition & in modern parlance it is co-related to over weight/ obesity. Acharya Charak had described Atisthula person as most undesirable constitution in sutra sthan chapter 21. According to Charak, apart from the genetic factors, diet (like shleshmakar, abhishayandi) & lifestyle (like avyayam, divaswapna) are the main contributing factors in the aetio pathogenesis of Medoroga.<sup>[6]</sup>

Sthoulya is one among the major diseases that falls under the category of santarpanottha vyadhies. Sampraptiof Sthoulya can be explained on the basis of Shatkriya kala i.e. in Sanchaya stage- Due to the multiple Nidana which are Dravya, Guna and Karma Samanya, Medo vridhhi takes place. The Hetu like Madhura, Guru Ahara, Divasvapna etc. cause abnormal increase of the Kapha Dosha. Kapha vridhhi leads to vridhhi of meda because of Ashraya Asrayee Bhava between the two.

This vitiated Kapha also cause Jatharagni mandya. On the other hand function of Samana Vayu is also disturbed due to the Nidana like Atibhojana. Hence it can not perform its function like stimulation of Jatharagni. The diet which contains Parthiva and Apa Mahabhuta in excess produce Annarasa which consist of excess Medo vardhaka Poshaka amsha. These events take place in Sanchaya Avastha of Sthoulya.

If the person continues to indulge in Kapha and Meda increasing aetiological factors In spite of Manda Jatharagni, food does not undergo perfect digestion and Ama is produced. The abnormal vridhhi of Kapha and Meda also continues leading to Prakop avastha.

This leads to the impairment of Medo dhatvagni which causes formation of Apakva Ama Meda. Further the Vyana Vayu is obstructed by Ama Meda and this obstructed Vayu goes to the Kostha<sup>[7]</sup>.

This vayu cause Jatharagni sandhukshana which results in Kshudhadhikya and Sheeghra Jarana of the ingested food thus the person ingests more food which is rapidly digested, and craves for more food. The person becomes voracious eater. Due to the constant incoming of the Meda poshak ansha the capacity to digest the

Meda msha by the Medo dhatvagni is hampered and again formation of Apakva meda takes place. Thus symptoms like Adhyashana, kala vyatita ahara sevana again and again, which leads to disturbance in agni which subsequently leads to the formation of Ama. It has been explained by Dalhana that in the Sthoulya, formation of Ama is more due to the decrease of Medo dhatvagni than Jatharagni.

In this stage eight undesirable manifestation i.e. Ashta Dosha of Sthoulya manifests. The Meda Dhatu alone keeps increasing and not the other body elements(Uttar Dhatu). The other Roopa of Sthoulya are also seen along with Ashta dosha in same stage only. Due to Sroto rodha of different Srotas, nourishment of rest of Dhatu is diminished. This causes decreased immunity and hence complicating diseases of other systems(Srotas) also manifest.

Kapha and Meda Dhatu play a vital role in the pathogenesis of the Sthoulya and hence can be considered as the main Dosha-Dushya Ghataka involved in Sthoulya. Due to Avarana (obstruction) of the Srotas by the Meda Dhatu, there is Vrudhhi of Koshtagata Vata(Samana Vata) which ultimately leads to the Atisandhukshana of the Jathragni. The increased Jathragni leads to the rapid digestion of the ingested food and leaves the person craving for food. The net result is that there is increased intake of food and due to Meda Atiupachaya the result is Sthoulya.

## 2. DIFFERENT BASTI USED IN MEDOROGA DESCRIBED IN AYURVED SAMHITAS ARE AS FOLLOWED

### Kshara Basti

Acharya Chakrapani has mentioned in Chakradatta, Kshara Basti under Niruha Basti Adhikara. <sup>[8]</sup> The term Kshara Basti is consists of two words Kshara and Basti. In this context the word Kshara refers to Kshapana i.e Shodhana. <sup>[9]</sup> The specific Gunas of Kshara Basti are, it should not be Ati Teekshna, Ati Mrudu, Ati Shukla, Ati Picchila and should be Slakshna, Avishandi, Shiva (Soumyatva) and Sheegrakari. It Also has Tridoshagna, Agneya Gunayukta, Ushna, Teekshna, Pachana, Shodhana, Ropana, Vilayana, Shoshana, Stambana, Lekhana properties. In our classics we get references of Bastis where Kshara, Gomutra and Teekshna dravyas are used as one of the ingredient and those Bastis can also considered as Kshara / Teekshna Basti.

### Lekhana Basti

Mentioned in Sushruta Chikitsa<sup>[10]</sup> and Vangasena Bastiadhikara. <sup>[11]</sup> Indicated in Kapharoga, Medojaroga, Mutra Sharkara, Mutraashmari, Gulma and Mutra Kruchra Katu Taila is used as Sneha Dravya. The Ingredients are Makshika ( 4 Pala) Saindhava Lavana (1 Karsha) Katu Taila ( 6 Pala

)Yava Kshara (3 Karsha) Triphala Kashaya (8 Pala )Gomutra (3 Pala) Ushakadi Dravya Prativapa (2Pala ).

It has Ushakadi Gana Dravya <sup>[12]</sup> as Avapa and the drugs of Ushakadi Gana are Ushaka, Saindhava Lavana, Shilajatu, Kasisa Dravya( Pushpa and Patra Kasisa), Hingu and Tuttha.

### **Kapharoga Naashaka Basti**

The dose of Basti is not mentioned, hence according to general dose mentioned for Kapha Dosha can be used. a) According to Charaka Siddhi Stana. <sup>[13]</sup> Ingredients Kashaya Dravyas Common ingredients among all.

**Kaphanaashaka Basti** Kashay Dravyas 1. Kwatha of Arka, Alarka, Paata and Punarnava. **Common ingradient among all Saindhava Lavana Madhu Gomutra Kshara Sneha (Any Vata-Kaphahara Taila/ Sarshapa Taila)** 2. Kwatha of Haridra, Triphala, Musta, Peetadaru and Gambhari. Kwatha of Pippali and Chitraka .

### **Madhutailik basti**

Acharya Sharangadhra has mentioned madhutailik basti as dipana, vrushaya, balavanakara, it is mentioned that madhu tailik basti can be given in disease like gulma, medovrudhhi, krumi, pliha and udavarta. Basti is not only best for Vata disorders it also equally effective in correcting the morbid Pitta, Kapha and Rakta. <sup>[14]</sup> Charaka has considered, Basti therapy as half of the treatment of all the diseases, while some authors consider it as the complete remedy for all the ailments. <sup>[15]</sup>

## **3. DISCUSSION**

Basti therapy has wide scope in all kinds of ailments implicating different type of Doshas, Dushya and Adhishtana which is evident from the fact that the classical literature attaches a great significance to this treatment modality and points out a vivid scope of its applicability. Basti is the principle treatment for Vatika diseases. <sup>[16]</sup> The action of Basti depends on the ingredients present in it. Basti brings about the Shodhana of the Doshas from Pada to Shirah, just as the sun which is millions of miles away from the earth, due to its Ushna – Tikshana Pradhana Gunas produces Apakarshana of Rasas. Basti which is in Pakwashaya removes accumulated Doshas from Prushtha, Kati, Koshta etc. [Su.Chi.35/26-28]<sup>[17]</sup>

In Sthoulya, Kapha and Vata are the prime causes of disease. Above said Kshar & Lekhan Basti is combination of unique drugs of Ushna Veerya and Katu Vipaka, thus these have effective role on Kapha Dosha, and by their Ushna Veerya they possess Vatahara karma also. All these Basti except Madhutailik Basti, comprises mainly Triphala qwath(lekhan Basti), Pippali, Chitak qwath(Kapharoga Nashak Basti), Arand mool qwath(Madhutailik Basti) Gomutra, Chinchu, Guda, Satpushpa, and Saindhav Lavana. All these drugs possess Ruksha Guna, Ushna Veerya, Balya, Rasayana and Vata Kapha Shamaka properties, thus providing significant effect on most of the symptoms of Sthoulya.

Kapharoga Naashaka Basti contains *Pippali & Chitrak* have *UshnaVeerya* and *KatuVipaka*,<sup>[18]</sup> thus these have effective role on *kapha dosha* and by their *UshnaVeerya* they possess *vatahar karma*, in that way prime cause of disease i.e. *kapha & vata* are managed. By the virtue of its Deepana, Pachana Karma, the combination works even at the level of Agni, its Deepana property mainly corrects the Medodhatu Agnimandya and checks the further progression of this disease by preventing the formation of Meda.

Due to Tikta, Kashaya Rasa and Laghu Guna, the combination corrects the Sanga in Medovaha Srotas, by which Uttarotar Dhātu are nourished and the process of Meda Vriddhi stops. In total the combination has Ushna Veerya and Tikshna Guna, due to this it pacifies vitiated Vata and reduces Sankocha of Srotas.

## **4. CONCLUSION**

Basti is the main treatment modality among Panchakarma procedure, which seems the best modality due to its fastest Apatarpana karma when prepared with Ushna, Tikshna, Ruksha or lekhnēya Dravyas. So in the light of above references from classics of Basti, and their shodhana properties are useful to reduce Kapha-Vāta Dushti, increases Agni, digests the Āma, correct the Medodhātuvāgni Māndya,

remove obstruction in Medovaha Srotas and nourishes Uttardhātus. Thus, it becomes helpful in Medoroga ( Sthaulya) .

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